



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Suraton</i> ^{w1} (a division of <i>The Qur'an</i>) ^w We descended it ^w and We decreed it ^w and We descended in it ^w evidents-she ^y <i>Aya'ten</i> ^w (<i>Qur'anic statements</i>) <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you ^b reminisce you. ^z	سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَبَيِّنَاتٍ لِّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾
2. The adulteress and the adulterer so let-flog you; ^w each one of [them both] one hundred lash-she; ^y and let not take you ^b by them both clemency ^{w2} in Allah's religion ³ <i>en (if/ since)</i> you ^c [were] believing by Allah and The Day The Last; and let witness their both torment a <i>ta'efaton</i> ^w (<i>band/group</i>) ^w of the believers.	الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾
3. The adulterer not weds [be] except an adulteress or a <i>mushbrekatan</i> (<i>she who partner deities with Allah/she-polytheists</i>); and the adulteress not weds her except an adulterer or a <i>mushbrekon</i> (<i>he-who partner deities with Allah/he-polytheists</i>); and <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x (had been) forbidden on the believers.	الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾
4. And who ^r <i>yarmoona</i> ⁴ (<i>they^z inculcate with adultery</i>) the <i>muhssa'na'te</i> (<i>chaste-women, marriers-she</i>) ^{ym5} afterwards not <i>ya'ato</i> (<i>produce/ present they^z</i>) by four he-witnesses, then let-flog them you ^z eighty <i>jaldatan</i> (<i>[lash]</i>) ^w and let-not you ^z accept for them a testimony ^w ever; and those they ^(are) the <i>fa'seqoon</i> ⁶ (<i>rebels vis-à-vis Allah's command</i>).	وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾
5. Except whom ^r repented they ^z from after <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x and they ^z mended, then verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).	إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
6. And who ^r <i>yarmona</i> ⁷ (<i>they^z inculcate with adultery</i>) their spouses (<i>wives</i>) and not was for them witnesses	وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ

¹ See the *Lexicon* attached to this Translation for this proper name of a "division of the *Qur'an*."

² The word "رَأْفَةٌ" is an *intensive* form of "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is in addition to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*; hence, "الرأفة"= clemency. See اللتاج.

³ The word "دين" here means "rule." See البصائر.

⁴ The word "رمى" in "يرمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: *inculcating with adultery*.

⁵ As stated in (S4:24) the word "marriers-she^{ym}"="محصنات" has at least two related but distinct meanings (1) marriers-she^{ym}, i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات"="زوجات" but "زوجات" is not a Qur'anic terminology *per se*, although "زوج" and "أزواج" are surely Qur'anic terms. So in *Qur'anic terms* "marriers-she^{ym}"="محصنات" and nothing else.

⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁷ See footnote 5 above regarding *inculcating with adultery*.

except themselves ^w then a testimony ^w (of) <i>abado</i> ⁸ (lone-/any-one) (of) them (is) four testimonies ^{w9} by Allah: verily he surely (is) of the <i>ssa'deqeena</i> (always-truth-enforcers).	لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدُهُمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾
7. And the fifth ^w (testimony ^w): ¹⁰ (is) that Allah's curse ^w (be) on him <i>en(if)</i> [be] [was] of the liars.	وَالْخَمِيسَةَ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾
8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies ^{w11} by Allah: verily he surely (is) of the liars.	وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾
9. And the fifth ^w (testimony ^w) (is): that Allah's wrath (be) on her <i>en(if)</i> [be] [was] of the <i>ssa'deqeena</i> (always truth enforcers).	وَالْخَمِيسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾
10. And <i>lawla</i> (had it not been for) Allah's munificence on you ^b and His mercy ^{w12} and that Allah (is) <i>Tawwabon</i> (iterative Relent), <i>Hakeemon</i> ¹³ (infinite <i>hekma</i> ¹⁴ Possessor).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾
11. Verily who ^r came/perpetrated they ^z by the <i>uf'ke</i> ^x (slandorous-fabrication/ specious concoction) ^x (are) a league ^w of you; ^b let not ¹⁵ you ^z reckon it ^x evil for you; ^b rather it ^x (is) a <i>khayron</i> (choicer/ superior/ worthier) for you; ^b for every <i>emre'en</i> ¹⁶ (mature/perfect manliness possessor) of them what <i>ektasaba</i> ¹⁷ ([he] reciprocally earned) of the sin; and who ^x <i>tawalla</i> (he took charge) (of) its ^x <i>kebara</i> ¹⁸ (cardinal-lead) of them, for him (is) a great torment.	إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾
12. <i>Lawla</i> (why have not) <i>edh</i> (when/ since) heard it ^x you ^c presumed the he-believers and the she-believers by their selves ^w a <i>khayran</i> (superiority/ goodness) and said they: ^z this (is) an <i>uf'kon</i> ^x (slandorous-fabrication/ specious concoction) ^x manifest.	لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿١٢﴾
13. <i>Lawla</i> (why did not) came/produced they ^z on it ^x by four he-witnesses; so <i>edh</i> (as/ since) not <i>ya'ato</i> (produce-/present they ^z) by the he-witnesses, then those, <i>enda</i> (by Rule of) Allah, they (are) the liars.	لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذَا لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾
14. And <i>lawla</i> (had it not been for) Allah's munificence on	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

⁸ See the *Lexicon* attached to this Translation regarding “أحد.”

⁹ The word “شهادة” = “testimony” in Arabic grammar is a feminine gender.

¹⁰ Since word “شهادة” = “testimony” is a feminine gender, so its substitute/ reference (fifth) must be feminized.

¹¹ See footnote 9 above regarding testimony.

¹² There is an omission, complementing = “جواب” “lawla.” Such omission is because its obviousness and enmity.

¹³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁴ See the *Lexicon* attached to this Translation for “hekma.”

¹⁵ The “لا” in “لا تحسبوه” is “لا الناهية” hence “let not.”

¹⁶ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way.

¹⁷ The word “اكتسبت” (a) i.e. على وزن إفتعل = that is he intentionally caused (an act, a deed) to happen. (b) Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one. So (a) and (b) mean this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon (i.e. against) it.

¹⁸ The expression “(took) charge (of) its cardinal-lead” means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander.

you ^b and His mercy ^w in the world ^w and the Hereafter ^w surely (<i>would have</i>) touched you ^b in what <i>afadha</i> ¹⁹ (<i>group-rushed</i>) you ^c in it ^x a great torment.	فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٩﴾
15. Edb (<i>when/ since</i>) <i>talaqqa</i> ²⁰ (<i>receive/inculcate</i>) it ^x you ^z by your ⁿ tongues; and you ^z say by your ⁿ mouths what not for you ^b by it ^x knowledge; and you ^z reckon it ^x a trifle (<i>trivia</i>) while it ^x (<i>is</i>) <i>enda</i> (<i>by Rule of</i>) Allah great.	إِذْ تُلْقُونَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿٢٠﴾
16. And <i>lawla</i> (<i>why have not</i>) edb (<i>when/ since</i>) heard it ^x you ^z said you: ^c not [<i>it</i> ^x] be for us to speak by this, <i>subhana</i> ²¹ (<i>hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of</i>) You; ^s this (<i>is</i>) a great calumny.	وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿٢١﴾
17. Admonishes ²² you ^b Allah that not ²³ revert you ^z for its ^x like ever, <i>en</i> (<i>if/ since</i>) you ^c were believers.	يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٢﴾
18. And manifests Allah for you ^b the <i>Aya'te</i> , ^w (<i>Qur'anic statements</i>) and Allah (<i>is</i>) Omniscient, <i>Hakeemon</i> ²⁴ (<i>infinite bekmal</i> ²⁵ <i>Possessor</i>).	وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٣﴾
19. Verily who ^r they ^z like that the profanity ^{w26} spreads-/circulates ^w in whom ^r believed they ^z for them (<i>is</i>) a painful torment in the world ^w and the Hereafter ^w and Allah knows and you ^f know not.	إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٤﴾
20. And <i>lawla</i> (<i>had it not been for</i>) Allah's munificence ²⁷ on you ^b and His mercy ^w and that Allah (<i>is</i>) <i>Ra'oofon</i> ²⁸ (<i>iteratively Forbearer/Clement</i>) <i>Raheemon</i> (<i>iterative mercy Giver</i>).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٥﴾
21. O you, who ^r believed they: ^z let-not <i>tatta'be'o</i> (<i>closehly-follow you</i> ^z) the Satan's steps; ^w and whoever <i>yatta'be'a</i>	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا

¹⁹ The word “افضتم” comes from “الإفاضة” which means a crowd of people rushing from one place to another

²⁰ The word “تلقونه” is made up of two parts: (a) the verb “talaqqa”= “تلقى” and (b) the pronoun article “نه”=you^f do it. However, the word *talaqqa*= “تلقى” in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (*make it understood*) to another. Hence, “you^f receive/inculcate it^x”.

²¹ The word “subhanaka”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²² The word “يعظكم” rooted in “وعظ”= “exhort” or “admonished,” and “موعظة” could mean: exhortation or admonition.

²³ The particle “لَنْ” here in the sense of “لنلا”=“that not.” See مغني اللبيب.

²⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²⁵ See the Lexicon attached to this Translation for “bekma.”

²⁶ The word “فاحشة”= “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

²⁷ The word “فضل” is inchoative and its predicative is omitted because it is forthcoming in a later sentence. See القرطبي.

²⁸ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

<p>([he] closely-follows) the Satan's steps^w then verily he commands by the profanity^{w29} and the <i>munka're</i> (rationally/<i>Sharey'ah unacceptable deed/say</i>); and <i>lawla</i> (had it not been for) Allah's munificence on you^b and His mercy^w not <i>zaka</i>³⁰ (purified and suited) of you^b [of] an <i>ahaden</i>³¹ (lone/any-one) ever; [and,] but Allah <i>youzakkey</i> ([He] exculpates/befits/suits, lauds and blesses) whom^p [He] wills; and Allah (is) <i>Sameeon</i> (possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer), Omniscient.</p>	<p>خُطُوتِ الشَّيْطَانِ ^{٢٩} وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٠﴾</p>
<p>22. And let not <i>ya'taley</i> (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to you^a to (they^z accord/give) kin-possessors and the <i>masakee'na</i>³² (not having sufficient material possessions) and the emigrants in Allah's path; and let pardon they^z and let condone they;^z do not³³ you^z like that Allah forgives for you; ^b and Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).</p>	<p>وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾</p>
<p>23. Verily who^r <i>yarmona</i>³⁴ (they^z inculpate with adultery) the <i>muhssana'te</i> (chaste women/marriers-she)^{ym35} the (innocently) heedless-they^{ym} she-believers (had been) cursed they^z in the world^w and the Hereafter;^w and for them (is) a great torment.</p>	<p>إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٣٢﴾</p>
<p>24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working.</p>	<p>يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾</p>
<p>25. Then-day fulfills³⁶ (for) them Allah their <i>Deen</i>³⁷ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester.</p>	<p>يَوْمَذِ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٣٤﴾</p>
<p>26. The <i>khabeethato</i> (she-they wicked/bad for the he-they wicked/bad) for the <i>khabetheena</i> (he-they wicked/bad for the she-they wicked/bad); and <i>khabetboona</i> for the <i>khabeetha'te</i> and the <i>tayyeba'te</i> (she-they good) for the <i>tayyeboona</i> (he-they good) and the <i>tayyebona</i> for the <i>tayyeba'te</i>; those <i>mubrra'oona</i> (are rendered absolvers)³⁸ of</p>	<p>الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مَبْرُؤُونَ مِمَّا يَقُولُونَ لَهُمْ</p>

²⁹ See footnote 26 above regarding "profanity".

³⁰ The word "زكى" here means *suited*, in the *intransitive* sense of suit. See *التفسير* and *اللسان*.

³¹ See the *Lexicon* attached to this Translation regarding "أحد".

³² For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks any material possessions.

³³ This particle "ألا" is for "عرض للترغيب أو التحريض", in this case clearly for "الترغيب" = "desiring."

³⁴ See footnote 4 above regarding *inculpating with adultery*.

³⁵ See footnote 5 above regarding "المحصنات".

³⁶ The word "يوفي" in "يوفيهم" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*. Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.

³⁷ That is pays them their recompense, according to their *dues*, good or bad on "Day of Judgment's".

³⁸ This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "goodness." Thus, "rendered" is for *مفعول بمعنى فاعل*.

what they^z say; for them a forgiveness^w and a *rez'qon*^x (*provision/victuals for sustenance*)^x *kareemon*³⁹ (*bounteous, ennobling and of multiple uses/effects*).

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣٩﴾

27. O you who^r believed they^z let-not enter you^z houses^w other than yourⁿ houses, until *tas'ta'neso* (*you^z seek familiarizing your selves*) and *tosallemo*⁴⁰ (*you^z offer-peace*) on their folks;^w *tha'lekum* (*collective-afar-that*)^x *kbayron* (*choicer-/superior/ worthier*) for you^b *la'alla* (*craving currently unavailable deed that/perhaps*) you^b reminisce you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٠﴾

28. Then *en(if)* not found you^z in it^w an *abadan*⁴¹ (*lone/ any-one*), then let-not enter it^w you^z until (*to be*) permitted for you;^b and *en (having been)* said for you^b: let-return you^z then let-return you;^z it^x (*is*) *azka*⁴² (*more befitting and beneficial/cleansing*) for you;^b and Allah by what you^z work (*is*) Omniscient.

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤١﴾

29. Not on you^b a *jonahon*⁴³ (*sin*) to enter you^z houses^w other than (*it^w being*) occupied^w in it^w *mata'on* (*furnishings-/chattel/ convenience*) for you^b and Allah knows what you^z disclose and what you^z conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٤٢﴾

30. Let-say [*you^s*] for the believers: *yaghdhdho*⁴⁴ (*they^z (curb-/lower and break the gaze)*) [*of*]⁴⁵ their *abssa're* (*insights-/discernments*) and they^z keep-up⁴⁶ their *foroja* (*orifices-/private-parts*); *tha'leka* (*afar-that-it/that*)^x (*is*) *azka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naóna*⁴⁷ (*carefully craft they^z*).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٤٣﴾

31. And Let-say [*you^s*] for the she-believers (*to*) *yaghdhdhna*⁴⁸ (*she-they^z curb/ lower-and-break the gaze*) [*of*] their^y *abssa're* (*insights/ discernments*), and (*to*) keep-up they^y⁴⁹ their^y *foroja* (*orifices/ private-parts*); and let not disclose-/flash they^y their^y adornment^w/trim^w except what

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ

³⁹ The word “*kareem*”= “كَرِيم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 37 of the Introduction. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁴⁰ The word “تَسَلَّمُوا” in “تَسَلَّمُوا” is a *present tense* of “السَّلام”= “*peace*,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “*coin*” best approximate expression, such as “*offer-peace*,” as we did in this case.

⁴¹ See the *Lexicon* attached to this Translation regarding “أحد.”

⁴² That is, and Allah is knowinger, “*more befitting or more beneficial/cleansing for you.*”

⁴³ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جَنَاح”= no sin.

⁴⁴ The word “*yaghdhdho*”= “يَغْضُ” if with respect to *sight* means: to curb, lower and break the gaze. If it applies to the “*sound*” then it means to soften. See اللسان

⁴⁵ This “*of*” is very significant, as it indicates *portioning* of the eyesight. That is to say, it is not possible to deflect the entire eyesight, as the first look is part of it. But what is required is not to gaze at what is not allowed for one to gaze at.

⁴⁶ The word “يَحْفَظُوا” is rooted in “حَفَظَ”= “*kept-up*” not just “*kept, or maintained,*” or even “*guarded.*” Merriam Webster’s Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁷ The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ,” which means (1) *carefully choose* or (2) *carefully craft* or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

⁴⁸ See footnote 44 above regarding “*yaghdhdho*.”

⁴⁹ See footnote 46 above regarding “*keep-up*.”

appeared/manifested of it;^w and let cast-they^y by their^y kerchiefs⁵⁰ over their^y bosoms; and let not disclose/flash they^y their^y adornment ^w/trim^w except to their^y *bo'aolto* (*husbands/lords/possessors/owner of*) them^y or their^y sons, or sons (*of*) their^y *bo'aolto* them^y or their^y brothers or sons (*of*) their^y brothers or sons (*of*) their^y sisters or their^y women or what possessed their^y *yamenes*(*right hands*)(*i.e. their slaves*), or the *ta'be'eena* (*male followers, e.g.: servants*) other than *erbatey^w* (*having sexual desire/need*)^w possessors of the men or the children who^r not ascended/cognized they^z over the women's *am'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (*be*) known what hide-they^y of their^y adornment;^w and let-repent you^z to Allah together, O believers, *la'alla*(*craving currently unavailable deed that, perhaps*) you^b thrive you.^z

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَنُهُنَّ أَوْ التَّبِيعِينَ غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

32. And let-wed you^z the widows of you^b and the *ssa'leheena* (*righteous-people*) of yourⁿ *eba'de*(*he-slaves*) and yourⁿ *ema* (*she-slaves*); *en*(*if*) they^z be poor⁵¹ enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*⁵² (*Surrounder and encompassing all things*), Omniscient.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

33. And *le'yasta'afife* (*let affirmably abstain*) who^r not find they^z marriage until enriches/suffices them Allah of His munificence; and who^r *yabtaghona*(*they^z earnestly-quest*) the book⁵³ of what possessed yourⁿ right hands^w then *ka'tebo* (*let-you^z mutually inscribe*) them, *en* (*if*) you^c knew in them *kbayran*(*goodness/pledge-honorers*); and *aa'to*(*let-you^z accord*) them of Allah's possession which^x *aa'ta*⁵⁴ ([*He*] *accorded*) you^b and let-not coerce you^z yourⁿ (*slave*) maids on harlotry, *en* they^y wanted chastity/marriage to *tabtagho*⁵⁵ (*you^z earnestly-quest*) a transient(*of*) the life^w(*of*) the world;^w and whoever [*he*] coerces them^y, then verily Allah from after their^y coercion (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَلَيْسَتَعَفُّفِ الَّذِينَ لَا تَحْجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تَكْرَهُوا فَتَيْتَكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

34. And *laqad*(*verily, already and affirmatively*) We descended to you^b *Aya'ten^w* (*Qur'anic statements*) manifesters-she^y^m;

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ

⁵⁰ The word “خمار” in “خمرهن” is a plural for “خمار” which is linguistically speaking, and The Qur'an is foremost is “Arabic Qur'an” means “handkerchief.” See الهادي والتاج والراغب واللسان.

⁵¹ The word “فقراء” versus the “مساكين” see the Lexicon attached to this Translation for the distinction.

⁵² The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁵³ “الكتاب” here = “المكاتبة,” i.e. the mutual writing of a pledge of one party to another. So in this great Ayah, *ka'tebo* (*let-you^z mutually inscribe*) them (*i.e. your slaves*) a pledge, that they pay you ransom to get their freedom. This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave. See القرطبي.

⁵⁴ That is, and Allah knows best, from the Zakah wealth, as the Zakah possession is not but a trusted possession in the hands of the one giving that portion of his possession as Zakah..

⁵⁵ The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested.

and a parable/example of whom^r they^z ceded of before you;^b and an exhortation^{w56} for the *muttaqeena* (reverential guards against Allah's displeasure).

35. Allah (*is*) the Heavens^w and the Earth's^w illumination;^x parable/example (*of*) His illumination (*is*) as a niche^w in it^w a lamp; the lamp (*is*) in a glass-she^y the glass-she^y (*is*) like a lustrous-star^{w57} being kindled of a blessed tree,^w an olive^{w58} neither [eastern-she^y] nor [western-she^y]; almost its^w oil lightens and albeit not touched it^x a fire;^w an illumination^x on an illumination;^x Allah *yahdey* (*divinely-guides*) for His illumination^x whom^r [He] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (*is*) Omniscient.

36. In houses Allah allowed (*to be*) elevated⁵⁹ and (*to be*) mentioned in it^w His name; *yousabbaho*⁶⁰ (*saying: subhana Allah*) for Him in it^w by the *ghodowwe* (*dawn-until-sunrise*) and the *aa'ssale*⁶¹ (*late afternoon until sunset*).

37. Men neither *tolhey* (*entertainingly-preoccupies/distracts*) them a trade^w and nor a sale^x *a'an* (*off*) Allah's *Thekre*⁶² and *eqa'me* (*upping/sustaining the prescribed obligations of*) the Prayer^w and *eeta* (*according and fulfilling the obligations of*) the Zakatey^{w63} (*prescribed percentage of personal possessions*);^w they fear/know⁶⁴ a day^x *tataqallabo* (*iteratively turnover*) in it^x the hearts and the *abssa'ro* (*insights-/discernments*).

38. To requite them Allah *ahsa'na*⁶⁵ (*perfecter and beautifuler*) (*of*) what worked they;^z and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

39. And who^r unbelieved they^z their works (*are*) like a mirage^x in a bowl^{w66} reckons it^x the thirster water; until if/when [*he*] came (*to*) it^x [*he*] found it^x not a

مُيِّنَتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ
كَأَنَّهُ كَوْكَبٌ دُرِّي يُوقَدُ مِن شَجَرَةٍ
مُّبَرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ
لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ
وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ
فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٦٨﴾

رَجَالٌ لَا تُلْهِيمُ تِجَارَةً وَلَا بَيْعًا
عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ﴿٦٩﴾

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بغير حساب ﴿٧٠﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ
بَقِيعةً يَحْسَبُ الظَّمْآنُ مَاءً حَتَّىٰ
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ

⁵⁶ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

⁵⁷ The word “كوكب” from a linguistic stand means: star. Although in modern times “كوكب” = planet.

⁵⁸ Tree in Arabic is a feminine. So the reference to it is obviously feminized. Hence, the references: “olive,^w “she-eastern, she-western.”

⁵⁹ That is to be built, i.e. the mosques.

⁶⁰ The word “yousabbaho” has no English equivalent. It means [*he*] says, “subhana Allah,” that is: hallowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every tasbeeh (saying subhana Allah) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah).

⁶¹ In English there is no exact corresponding words for “غدو” = “ghodow” (grammatically inflected “ghodowe”) and “آصال” = “aasal,” late afternoon until sunset.

⁶² The word “thekre” as it stands here, Qur'an commentators are differing as to its exact meaning. However, Prayer seems to be the most suitable as it is with respect to trading and traders. See القرطبي.

⁶³ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁶⁴ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁵ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

⁶⁶ The word “قيعة” = bowl, meaning: a bowl-shaped topographic depression. See الهادي and The American Heritage Dictionary.

thing; and [he] found Allah *endabo* (by it^x/ by him); so [He] fulfilled⁶⁷ him his account; and Allah (is) swift (in) the account.

اللَّهُ عِنْدَهُ فَوْقُهُ حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٦٨﴾

40. Orlike darknesses^w in a sea *lujjeyen^x* (abyss/ of tremendous depth/ vast water amount),^x overlies it^x a surge above it^x a surge, of above it^x *sababon⁶⁸* (gliding-clouds); darknesses^w some (of) it^w above some, if [he] produced his hand^w almost not sees it^w [he]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٦٩﴾

41. Have not seen [you^s] that Allah, *yousabbaho⁶⁹* (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows/ spreading-their-wings-in-flight);⁷⁰ each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha⁷¹* (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتْ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٧٠﴾

42. And for Allah (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is) the destiny.

وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٧١﴾

43. Have not seen [you^s] that Allah wafts *sababan⁷²* (gliding-clouds); afterwards [He] congregates [among it,^x afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (haze/ raindrops) issuing from its^x bores;⁷³ and *younazzelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] *a'an* (off) whom^p [He] wills; almost glare/ flash (of) its^x lightning goes (takes-away) by the *abssa're* (insights/ discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنْزِلُ مِنَ السَّمَاءِ مِثْرًا فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٧٢﴾

44. You *qallebo* (iteratively transposes) Allah the night and the *naba're* (between sunrise and sunset); verily in *tha'leka* (afar-that-it/ that)^x surely (is) *ebratan^w* (instructive-example)^w for the *abssa're* (insights/ discernments) possessors.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٧٣﴾

45. And Allah created every a *dabba'ten^{w74}* (she-moving-creature), of water; so of them who^p [he/it^x] creeps on its^x belly; and of them who^p [he/it^x] walks on two

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي

⁶⁷ The word "وفي" in "وفاه," from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "وفي" means endeavored and gathered the last part of an obligation to fulfill it.

⁶⁸ The word "سحاب" versus "غيم," is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان.

⁶⁹ See footnote 21 above regarding يسبح.

⁷⁰ The word "الصفافات" means: (1) the angels as they set themselves in rows, or (2) the "birds," as in this great Ayat, as they spread their wings in the sky and not move them.

⁷¹ According to القرطبي since Prayer and tasbeeh are synonymous, they mentioned twice here for intensity.

⁷² The word "سحاب" versus "غيم," is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان.

⁷³ The word "خلاله أي ثقبه التي يخرج منها" means its bores. See اللسان.

⁷⁴ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

feet; ^w and of them who ^p [he/it ^x] walks on four; ^w creates Allah whatever ⁷⁵ [He] wills; verily Allah (is) on everything Omnipotent.	عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٥﴾
46. Laqad (verily, already and affirmatively) We descended Aya'ten ^w (Qur'anic statements) manifesters ^w and Allah yahdey (divinely-guides) whom ^p [He] wills to a Sseratten (road/way) straight.	لَقَدْ أُنزِلْنَا ءَايَاتٍ مُّبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٦﴾
47. And they ^z say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a team of them from after tha'leka (afar-that-it/that); ^x and not those surely (are) the believers.	وَيَقُولُونَ ءَأَمَنَا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٦٧﴾
48. And if (had been) invited they ^z to Allah and His Messenger to rule among them, edha (suddenly/-surprisingly) a team of them (are) [shunners].	وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٦٨﴾
49. And en(if) (to) be for them the right ^x ya'tona ^x (they ^x obligingly come) ^x to it ^x mudh'eneena (humbly submitters).	وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٦٩﴾
50. Is in their hearts an illness, ⁷⁶ or they ^z suspected, or they ^z fear/know ⁷⁷ that Allah yabeefa (warps/ prejudices) ⁷⁸ over them and His messenger [warps over them too]; ⁷⁹ rather those, they (are) the dha'lemonoona ⁸⁰ (injustice-doers).	أَفَىٰ قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٧٠﴾
51. Verily only [was] the believers' say if (had been) invited they ^z to Allah and his Messenger to rule among them to say they: ^z we heard and we obeyed; and those, they (are) the thrivers.	إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٧١﴾
52. And whoever [he] obeys Allah and His Messenger and yakhsha ([he] reverently-fears) Allah and yatta'qeh ([he] reverently guards not to displease Him), so those, they (are) the winners.	وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٧٢﴾
53. And aqsamo (they ^z oathed) by Allah jahda (ultimate/ effort-most) their ayma'ne (oaths), la'en (if indeed) commanded them you ^h surely assuredly ⁸¹ exit they; ^z let-say [you ^s]: let-nottoq'semo (you ^z oath) an obedience ^w ma'aroofaton (that which is known); ^w verily Allah (is) Proficient by what work you. ^z	۞ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْنَاهُمْ لِيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٧٣﴾
54. Let-say [you ^s]: let-obey you ^z Allah and let-obey you ^z the Messenger; then en(if) diverted they ^z then verily only	قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ

⁷⁵ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الدر المنصور، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁷⁶ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁷⁷ See footnote 64 above regarding fear/ know.

⁷⁸ The word “يحيف” is to be unjust through inclining and judging by injustice. Thus, “warp”= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased.

⁷⁹ This Ayah says: “الله ورسوله” thus, “رسوله مرفوع” as a second “فاعل” Hence it means and His “messenger warps over them too.” In Arabic the construct is very clear. In English it seems it does require this clarification.

⁸⁰ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁸¹ The “ل” in “ليخرجن” is a juratory “ل” = “القسم” amounting to = “التأكيد” i.e. affirmation, expressed by “assuredly”.

on him what[*he*](*had been*)burdened and on you^b what you^c(*had been*)burdened;and *en* you^z obey him*tahtadan*^a (*you^z become divinely-guided*); and not on the Messenger except the announcement the manifester.

وَعَلَيْكُمْ مَا حَمَلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَغُ الْمَعِينِ ﴿٥٤﴾

55. Promised Allah who^rbelieved they^z of you^b and they^z worked the righteous-works^w (*to*)surely assuredly⁸² *yastakblefa* (*makes vicegerents of*)them[*He*]in the Earth ^w just-as *istakblafa* ([*He*] *made vicegerents of*)whom^r of before them; and (*to*) surely assuredly establish⁸³ [*He*] for them their religion which [*He*] delighted for them; and surely[*He*] assuredly substitutes (*for*)them from after their fear a security;they^z worship Me,not they^z partner(*other deities*)by Me a thing; and who^p [*he*] unbelieved after *tha'leka*(*afar-that-it/that*)^x then those they (*are*)the*fa'seeqoona*(*rebels vis-à-vis Allah's command*).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

56. And *aqemo*⁸⁴ (*let-you^r up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*)the *Zakata*^{w85} (*prescribed percentage of personal possessions*)^w and let-obey you^z the Messenger, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b *torhamona*⁸⁶ (*to be mercy-given you^z*).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

57. Let-not assuredly reckon[*you^s*]who^r unbelieved they^z (*are*) enfeeblers in the Earth;^w and their abode-/lodging(*is*)The Fire^wand surely wretched the destiny.

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾

58. O you who^rbelieved they:^zlet seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^rnot reached they^z the puberty of you^b three times of before the dawn's Prayer^wandwhen *tadha'aona* (*you^z put-aside*) yourⁿapparels from the noon^w;andof after the *esha'a's*(*night's fall*) Prayer;^w three ^w *aw'ra'ten*⁸⁷ (*designated hours*)foryou;^bnot on you^band not on them a *jonabon*⁸⁸ (*sin*) after them;^{y89} *tanwafona*(*iterative circumambulators*)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيَسْتَغْفِرَنَّ لَكُمْ أُولَٰئِكَ الَّذِينَ أَمْنَ مِنْكُمْ وَلَٰئِكَ يَتْلُونَ إِلَيْكُمْ مَا كُنْتُمْ تَعْلَمُونَ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا

⁸² The "ل" in "لَيَسْتَخْلِفَنَّ" and "لَيُمَكِّنَنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both case by "assuredly".

⁸³ The word "مَكَّنَ" in "يُمَكِّنَنَّ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" *per se*.

⁸⁴ The word "أَقِيمُوا" is rooted in "أَقَامَ" = uphold/sustain/maintain.

⁸⁵ See the *Lexicon* attached to this Translation for what exactly is the *Zakab* and its implications.

⁸⁶ The word "رَحْمَةً" = "mercy" in Arabic "رَحْمَةً" is unlike its English equivalent, in that "رَحْمَةً" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "mercied."

⁸⁷ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

⁸⁸ See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

⁸⁹ The reason for "feminizing" this pronoun as "them" because it is so in the text, as it is in reference to the word "عَوْرَةٌ" which is a feminine gender.

on you^b some(of)you^b on some; like *tha'leka* (afar-that-it/ that)^x manifests Allah for you^b the *Aya'te*^w (Qur'anic statements); and Allah (is) Omniscient, *Hakeemon*⁹⁰ (infinite *hekma*⁹¹ Possessor).

عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (let seek permission theyⁿ) just-as *ista'athana* (sought permission) who^r of before them; as *tha'leka* (afar-that-it/ that)^x manifests Allah for you^b His *Aya'te*^w (Qur'anic messages); and Allah (is) Omniscient *Hakeemon*⁹² (infinite *hekma*⁹³ Possessor).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ
الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾

60. And the *qawa'edo*⁹⁴ (she-menopausal-sitters) of the women who^v not hope (for) *ne'kahan* (wedlock), then not on them^y a *jonahon*⁹⁵ (sin) to *yadha'ana* (put-aside-they^v) their^y apparel, other than *mutabarreja'ten* (flauntingly displaying-she^{ym}) by an adornment;^w and to *yasta'afefna* (affirm-chastity they^v) (is) *kbayron* (superior/ worthier) for them;^y and Allah (is) *Sameeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) Omniscient.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا
يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَتٍ بِزِينَةٍ وَأَنْ
يَسْتَغْفِرْنَ خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦١﴾

61. Not on the blind a *harajon*⁹⁶ (constraint/ sin) and not on the lame a *harajon* and not on the ill a constraint and not on yourⁿ selves^w a *harajon* to eat from yourⁿ houses or yourⁿ fathers' houses or yourⁿ mothers' houses or yourⁿ brothers' houses or yourⁿ sisters' houses or yourⁿ fathers' brothers' house, or yourⁿ fathers' sisters' houses, or yourⁿ mothers' brothers' houses or yourⁿ mothers' sisters' houses, or what you^c possessed its^x keys, or (house of) yourⁿ friend; not on you^b a *jonahon*⁹⁷ (sin) to you^z eat together or segregates; so if you^c entered houses then *sallemo*⁹⁸ (let-you^z offer-peace) on yourⁿ selves^w a greeting^w from *ende* (by munificence of/ by Rule of) Allah a blessed^w a good;^{w99} like

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ
حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ
ءَابَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ
بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ
أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ
مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى
أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ

⁹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁹¹ See the *Lexicon* attached to this Translation for “*hekma*.”

⁹² See the *Lexicon* attached to this Translation regarding “الحكيم” and “حكيم.”

⁹³ See the *Lexicon* attached to this Translation for “*hekma*.”

⁹⁴ The word “*qawa'ed*” = “قواعد” based on “*qad*” = sat, and so sitters, as if to say “*she retirees*.” Thus, “*qawa'id*,” meaning: those women who are “sitters” because they are in their menopausal age.

⁹⁵ See the *Lexicon* attached to this Translation for the meaning of the word “*jonahon*” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “*jonahon*” = no sin.

⁹⁶ The word “*harajon*” = “*haraj*” = “اضيق الضيق” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “*haraj*,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “*haraj*” could mean “sin.”

⁹⁷ See footnote 96 above but here regarding “*jonahon*.”

⁹⁸ The word “*sallam*” in “*sallimoo*” is a present tense of “السَّلام” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate an expression, such as “offer-peace,” as we did in this case.

⁹⁹ The word “greeting” = “*thiya*” is a feminine gender in Arabic so the references to it are too feminized. So “[she-blessed]” and “[she-good]” are stated as above.

tha'leka (afar-that-it/that)^x manifests Allah for you^b the Ayate^w (Qur'anic statements) la'alla (craving currently unavailable deed that/ perhaps) you^b celebrate you.^z

مُبْرَكَةً طَيِّبَةً كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٦﴾

62. Verily only the believers (are) who^r believed they^z by Allah and His Messenger and if were they^z with him on a matter-congregator, not gone they^z until *yasta'thenobo* (they^z seek his permission); verily who^r *yasta'thenoka* (they^z seek you^s permission) those (are) who^r they^z believe by Allah and His messenger; so if *ista'athanaoka* (they^z sought you^s permission) for some (of) their function;¹⁰⁰ then let-permit [you^s] for whom^r willed you^h of them; and *ista'ghfer*¹⁰¹ (let-see forgiveness [you^s] from) Allah for them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا
بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ
يَسْتَعِذُّوهُ إِنَّ الَّذِينَ يَسْتَعِذُّونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ فَإِذَا أَسْتَعِذُّوكَ لِبَعْضِ
شَأْنِهِمْ فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ اللَّهُ إِنْ اللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٦٧﴾

63. Let-not make you^z the Messenger's invocation among you^b like invocation (of) some (of) you^b (to/ of) some; *qad*¹⁰² (iteratively and affirmatively) knows Allah whom^r *yatasallalona* (they^z secretly withdraw) of you^b *lewathan* (elusively); sole'yather (let-take-caution) who^r dissent they^z a'n (regarding) his command to betide^w them a *fetna'ton* (trial/ affliction/ tumult/ unbelief)^w or betides^x them a painful torment.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ
لِوَإِذَا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ
عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٨﴾

64. Lo. Verily for Allah what (are) in the Heavens^w and the Earth;^w *qad*¹⁰³ (iteratively and affirmatively) knows [He] what you^f (are) on it^x (of adherence or not to His commands); and day (to be) returned they^z to Him then *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z worked; and Allah by everything (is) Omniscient.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ تَرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾

¹⁰⁰ For the word "شأن" I did not like to use the word "affair" because of its implication/denotation.

¹⁰¹ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness." So in this case: [you] seek Allah's forgiveness.

¹⁰² The particle "Qad" preceding a future tense means: للتوكيد و التأكيد = for "affirmatively and iteratively." See المقتني +

¹⁰³ Ibid.